

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, JULY 23, 1914

NEW SERIES, VOL. XVI, NO. 30

## KINGDOM BRIEFS

Have you told the new converts they may get The Baptist Record one year for half price?

Pastor T. J. Shipman, of Meridian, is taking his vacation among friends at Lawrenceburg, Ky.

Pastor W. A. Sullivan, of Terry, conducted his own meeting which strengthened the faith of believers.

The Southern Baptist Evangel is a new monthly of twenty pages, published at Blackshear, Ga.; \$1.00 a year; fifty cents to ministers.

The wife of Secretary J. M. Frost, Nashville, Tenn., we are sorry to learn, is in very poor health, and is now at Battle Creek for treatment.

"The only one of its kind" is what is said of a Sunday School at Tentville, Tucson, Arizona, where children of tuberculous patients attend. There are thirty-six enrolled and O. E. Comstock, Sr., is in charge of the work for them and the Master.

Church members in Burmah number 210,081, of whom 122,265 are Baptists, 60,282 Roman Catholics, 20,734 Anglicans and 1,675 Methodists. There are 976 Baptist churches, 717 of which are self-supporting. There are many schools, some of which we are sorry to see are subsidized by the British government.

The Park avenue Baptist church, Birmingham, Ala., commends most heartily their former pastor for two years, Rev. S. J. Parrish, who has recently taken charge of the church at Natchez. We are glad to welcome him among the King's messengers in Mississippi and are glad to note the fine beginning made in his new field.

The new hotel in the Southern Baptist assembly grounds will be formally opened for guests on August first, with completed accommodations in twenty-five or thirty of the hundred rooms in the building. The remaining rooms will be finished later in the year so that the entire equipment will be ready for next season. For information write J. D. Moore, Ridgecrest, N. C.

Some good people seem not to apply the parable of Jesus about taking the lowest seats at the table to places on a railroad coach. The scramble to get in first, the effort to get the middle of the car, on the shady side and turn two seats together all seem hardly consistent with the teaching of Jesus on this subject. Ought not the religion of Jesus to stand the test of travel?

On Thursday night of last week Brother J. N. Miller, a student at Mississippi College, was examined by a presbytery composed of the resident ministers of Clinton, to determine his fitness for ordination to the ministry. He passed a very satisfactory examination and was unanimously recommended. On Thursday night of this week he was ordained, practically the same council participating.

At a meeting of the Education Commission on July 16th in Jackson five of the nine members were present. It was decided to launch a campaign as early as practicable to raise \$100,000 for the benefit of the Woman's College in Hattiesburg and Clarke Memorial College at Newton to pay for buildings already put up and now in course of construction. The larger part goes to the Woman's College as the obligations assumed are larger. Representatives of these two colleges and of Mississippi College were present and were heard. This plan becomes operative upon its approval by the trustees of the colleges concerned. It was also decided to employ an executive secretary whose immediate task it will be to raise this amount. This will be done as soon as the right man can be secured, a committee being appointed to conduct necessary correspondence and make recommendations to the commission.

Two gavels of special interest were used by the president of the Northern Baptist Convention recently in Boston. One was presented by Dr. D. A. W. Smith, for fifty years a missionary in Burma. Its handle was part of the fence surrounding the prison where Adoniram Judson suffered such torture. The head of the gavel was made from wood of a pastor's home built on the same ground. The other gavel was presented by Geo. Dana Boardman, into which is made a piece of the stone from the grave of his father, the first missionary to the Karen, also a piece from the lions' cage, in which Judson was confined.

It is hard to say whether it is coolly refreshing or warmly provoking to hear one of the Southern Baptist papers object to the removal of the Foreign Mission Board from Richmond to Nashville, on the ground that this would put the board in the hands of those who do not believe in alien immersion and raise that question in the appointment of missionaries. Wonder if none of the rest of us have no right to make complaint because the present arrangement ignores our way of thinking!

Pastor J. W. Hickerson and wife have been with Brother Jenkins and the church at Lake in a revival meeting where nine were received for baptism. He has resigned his work at Durant and will enter the field as an evangelist of the Home Board, September first. We hope they will continue to make their home in Mississippi.

The closing sentence in the write-up of the Griffith Memorial meeting in last week's Record should read, "And may His hand that shall lead be upon you, Brother Solomon, and upon you, Brother Lawrence, and upon all who love the Lord."

The theological seminary for colored preachers will be located in Memphis, Tenn.

Pastor R. L. Motley, of West Point, will take his vacation in Virginia in August.

J. E. Thigpen is helping Pastor Kyzar this week at Heuck's Retreat.

The Gulf coast lost one of its best men in the home-going of Deacon Dr. A. L. Morris, of Gulfport.

The Simpson County Sunday School Convention meets at Braxton the fifth Saturday and Sunday in August.

J. A. Lee's summer address is Courtland, Miss. He is helping in meetings near there and is open for further engagements.

Rev. A. L. O'Briant assisted Pastor Dana at Utica. The meeting closed early on account of the encampment at Hattiesburg.

The family of Brother W. A. McComb is spending the summer at Mont Eagle while he is working that part of the state for the Judson centennial.

We regret to learn of the death of Mrs. A. H. Strong, whose husband is so widely and favorably known as the president of Rochester seminary.

Andrew Murray, whose devotional books have helped a wide circle of readers in the English-speaking world, is a missionary in South Africa, of the Dutch Reformed church and is eighty-four years old. He is still full of zeal for the work.

W. S. Allen has been pastor at Florence for five years, but has been called to Shaw and Lyon. It is probable that he will accept. This is a field that furnishes fine opportunities and he is equal to them. He has done a splendid work at Florence, Morton and Mountain Creek.

A plan has been suggested in Kentucky to prevent debt and interest against the Foreign Mission Board, namely for the state secretary to send on the first day of each month a check to Richmond for one-twelfth of the state's apportionment, thus putting the responsibility on the people at home.

Of 1,478 prisoners confined in the penitentiary, 1,008 have of their own motion signed a petition to the legislature asking for the passage of a state-wide prohibition law. Many of them volunteered to go before the legislative committee to tell how drink had wrecked their lives. This was in the state of Pennsylvania.

The commission appointed by the recent general conference of Southern Methodists has decided to locate the university for the eastern half of their territory at Atlanta, and Mr. Candler, brother of the bishop, has subscribed \$1,000,000 toward it. The plan is to raise \$5,000,000. Their theological seminary will also be in Atlanta. We congratulate our Methodist brethren and believe the anxiety they have had over the Vanderbilt matter will result in good to their cause and that of education in general.

## CONTRIBUTED ARTICLES

## ALIEN IMMERSION.

By T. A. J. Beasley.

## III.

In my first article I showed that the Baptists, as people, from New Testament times to the present have not believed in Alien Immersion, nor have they received it as valid baptism. In my second article I showed that we cannot settle the matter on the basis of conscientiousness, or sincerity. I shall now proceed to show the unscripturalness and the inconsistency of Alien Immersion. The Lord has either restricted the right to baptize, or He has not restricted it. We presume that no Baptist would contend that any one may perform valid baptism. To whom then did the Lord commit the ordinances? To individuals, or to the church? Who has the right to administer them? Our contention shall be that the ordinances were committed to the churches. If this be true, then no one can administer valid baptism except those who are authorized by a Scriptural church. We are not discussing whether the administrator himself has been properly baptized, but whether he is authorized by a Scriptural church to administer baptism. If the ordinances were committed to the churches, then they must be kept sacred by the churches. If Baptists give the so-called baptism of others, then inconsistency would require that they sit with them at the Lord's Supper. If the one is a church ordinance, so is the other. If a body can rightly administer one, that same body certainly can rightly administer the other. The Scriptures teach that the ordinances were committed to the churches of Christ. None but true churches of Christ can administer them. You say this involves a succession of true churches from the days of Christ until now. Does it? Suppose it does. Is there anything incredible in that? Really the Bible teaches Church Perpetuity. Let us not be afraid of the doctrine. It is not necessary, perhaps, in the present contention. However, let him who denies Church Perpetuity prove his contention. It will at least give him some valuable exercise. What say the Scriptures? "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. Notice the passage says God would set up a kingdom; it shall never be destroyed; it shall not be left to other people; it shall stand forever. The kings spoken of in this passage were the rulers who lived in the days of Christ. In the 1:17 it is said of John the Baptist, that he should "make ready a people prepared for the Lord." The Lord prepared them by saving them. They gave evidence of their preparation by a public profession of

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all others. It was composed of baptized believers, who were baptized in the Jordan by a man commissioned from heaven to do the work. The Great Commission, then, being given to the church in its organized capacity, and its being the church's sole authority for baptizing, it follows that Scriptural baptism can be administered only by a Scriptural church. It may be argued that John was never baptized. Certainly. But there had to be a beginning. Just as we argue that Adam was not a man because he was not born of a woman. Let those who contend for alien immersion show as clear commission as John had and we will gladly accept it. Until this is done, it is clear that alien immersion is without the authority of a Scriptural church, and is, therefore, null and void.

## HOLY GHOST POWER.

(Selections from a sermon of Dr. John Timothy Stone, late moderator Presbytery General Assembly, U. S. A.)

Joseph, Moses, Joshua, Daniel, David, Elijah, John the Baptist, Stephen, Paul, were men singled out in their day as embodiment of God's Holy Spirit, men in whom the Spirit of God dwelt; they were men of matchless power. Others were brilliant, individualistic, scholarly, efficient, attractive, magnanimous; but these great leaders, whom God selected, were men who had more than gift or culture; they were men of holy life, whose secret strength came from personal contact with the Almighty, men of whose kings and peasantry cried out, "Can we find such a man as this, a man in whom the Spirit of God is?"

Moses was forced to flee to the pinnacle heights of the Sinai wilderness; Joseph was sold to the Ishmaelites by his angered brothers; David fled from cave to cave, pursued by an envying Saul; Stephen sank beneath the stones hurled by an infuriated religious sect; but the world knew and knows that these men were men of God's choice, who in life and death led in the reconstruction and reorganization of society — men who turned from human philosophy to divine truth. They were men of power.

Men have felt that the outpouring of God's Spirit upon a community has implied a great and extraordinary movement—one which is out of the ordinary, unnatural, extensive, exceptional, commanding; when the presence of God's Spirit should be the natural expression of His indwelling power, that we may accomplish the ordinary tasks of life with faithful regularity and simplicity. God does not require exceptional gifts to do His work well. Not many wise or mighty have been chosen. Many a man who has been unconscious of gifts has been used of God in the hastening of His kingdom. Ten thousand men had brighter prospects and more brilliant training than Bunyan in his Bedford jail. Spurgeon and Moody were not youths of such remarkable promise. It is not so much what a man is without the Spirit of God that counts, but what a man becomes when the Spirit of God abides with

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in him, and God, with His power, uses man as His medium.

The world has comparatively few extraordinary tasks to perform, but it has countless ordinary tasks. There are few extraordinary men, but the world is filled with ordinary men whom God can use. We have our tasks and problems, our perplexities and trials, our dangers and distresses, not only as ministers and elders, not only within our own parishes, but everywhere. But the people are willing in the day of God's power, where the Holy Spirit leads and guides the individual or church life, that His will be done and His plan accomplished. We need the vision of the Most High. We need a fuller realization of the presence of our God, to solve the problems, local and general, individual and collective, the problems within the local church and the problems within the church at large.

"What do you do?" asked one of our citizens, "when you are tired and worried and overcome with fatigue—when the problems of your work mount up before you and seem to cloud the day and rob you of the hours of sleep?" He spoke to one of our great princely teachers, who replied: "I take a train and go out to the Rockies. When I see those great mountain peaks, with their snow-capped summits, their precipitous rock sides, and their noble ridges and peaks, I feel the very majesty of God crying out to me, and literally lift up my eyes unto the hills from whence cometh my help."

Well, few of us can do this. The mountains are far away. But the great ranges of divine truth are near at hand, and the Divine Guide and Friend is ever present and near, and the power of the Holy One is with us in the person of the Holy Spirit, to comfort and direct, to poise and plan, to rest and strengthen us; for in Him is the source of all strength and power, filling our lives with hope and joy and peace, and giving to us in our own humble sphere the actual power of the Almighty God who is infinite, eternal and unchanging.

The power of God's Holy Spirit means a hopeful ministry and a joyful, peaceful life. Paul knew what perplexities and problems were, and when he closed that letter to the Roman church he wrote, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit." We need a hopeful ministry, a joy-filled life, a peace which means poise, an abundant and abounding life which expresses the power of the indwelling Spirit of God. There is triumph in such character; there is permanent victory in such faith.

Discouraged men fill spiritual life with fever andague, with anaemia and melancholia. Men and women run from such persons as from contagious disease. All kinds of envy and jealousy, all forms of gossip and littleness find expression in such lives. They become friendless and companionless. Frequently in their loneliness

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they become embittered and actually forlorn. They even abhor self-companionship. Contrary to such sad existence, we find the Spirit-filled life, with the fruit thereof evident—love, joy, peace, long-suffering, gentleness, faith, meekness, self-control. The God of hope is filling the life "with all joy and peace in believing."

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Positive convictions control lives; doubts are scattered to the four winds; men see and feel, and think and act, with the needs of others in view, and find the joyful meaning of life in service for others. The power of the Holy Spirit is manifesting itself in all kinds of personal victory; things which would annoy and trouble are quickly forgotten and overlooked and unmentioned. The power of God's Holy Spirit is personal victory every day. Men believe in their fellowmen, irrespective of weaknesses and blemishes in character. We do not lose our faith in men because men fall, because men are scoffers, or unconcerned, or inefficient.

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The power of the Holy Spirit gives grace as well as faith. We read of Stephen, "He has a man filled with grace." He could pray for those who stoned him to death, and pray with a smile; thank God for the power of prayer, as he prayed for their forgiveness.

## THE AGNOSTIC'S DEGREE.

(Editorial in the Commercial Appeal.)

A strange story, whose beginning was in 1885 and whose ending was in 1914, comes out of the University of Illinois. The reading of the facts suggest the comments.

In 1885 Foster North was a senior student in the University of Illinois. He refused to attend chapel exercises. He was hauled upon the carpet by the president and told that he must attend chapel exercises or must sign a certificate that the chapel exercises were repugnant to his religious convictions. North replied, so runs the story: "But they are not repugnant to my religious convictions. I haven't any such convictions. I am an agnostic."

If North had stated that his religious convictions were entirely opposed to the religion of the university chapel all would have been well for him. When he announced that he had no convictions on religion—that he believed nothing—the president suspended him and he failed to get his degree. North was studying entomology. Later he became a masseur, studying that form of work under a Swedish expert.

In looking over the history of the alumnae it was seen recently that North was still under suspension. Inquiry was made and North was found. A cordial letter was written him, suggesting that the suspension might be lifted and he could receive his degree.

North was bitter against the university and his answer was sour. One of the professors wrote to him that "I know the special subject about which there was a difference of opinion has no special meaning. The

daily chapel exercise was long ago given up. There is now nothing to represent it."

The thing, then, that North was suspended for not doing exists no longer. There is no compulsion about attending chapel at the university. There may be exercises for those who voluntarily attend, or there may be voluntary religious associations. However, the university, as a corporate body, does not make religious exercises of any kind binding on a student.

These causes being removed, North re-entered, went back to the university and did receive a degree of B. S. as of 1885. He is 50 years old now. He cannot pursue his scientific studies and the degree is worth little to him.

The question is wider and bigger than the personality of North. Once an avowed agnostic could not receive the privileges of the university. Now he can. Does the added liberty to agnosticism in the university reduce the force of the religious influence in the university?

Was a state university justified twenty-nine years ago in depriving a young man of a degree because he was an agnostic? The university might answer that they did not deprive him of his degree because he was an agnostic, but because he violated one of its rules. The university was more strict in 1885 about the religious teaching of its students than it is now.

It may sound not in keeping with the broad spirit of the age to say this, but we believe the university in 1885 was following a safer course than it is in 1914.

The spiritual element in education has declined in those twenty-nine years. There is now a tendency in the schools to regard the young man merely as a thinking animal and to hold that the thinking processes are controlled by material atoms. Everything about us mentally and physically is material.

If all men in a government, even in this civilized age, were to turn agnostic, were to ignore the existence of any superior spiritual force, the government would exist under the best conditions with agnostics controlling not 100 years.

Pure materialism, notwithstanding the broad general culture of this age moving the thought processes of men, would result in a collapse of the instrumentalities for controlling well regulated human society within two or three generations.

Druid Hill is the name of a new church in Atlanta, Ga., beginning with 176 members.

In a very interesting article in the Baptist World on Mississippi, J. H. Eager says: "Our State paper, The Baptist Record, has taken on new life and has become doubly useful under the wise and able management of Rev. P. L. Lipsey, one of the very choicest men of the State. It might be possible for him to preach a dull sermon or write a dry article, but that is a future experience." Our hearty thanks, beloved.

# The Baptist Record

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## EDITORIAL

**PRAYER AS LABOR AND STRIVING.** When Paul speaks of Colossians (1:29) of his labor and striving for this church, the casual reader perhaps does not gather that he means that his toil and conflict in their behalf

has been in the exercise of prayer; but a careful reading of this verse and those immediately following in the next chapter make it plain. It was Paul's habit to fight his battles on his knees. His letters reveal him constantly in prayer for his converts and for others whom he had never seen. He made much more rapid progress on his knees than others to whom do who are always on their feet; more can he himself would have ever made on feet. Every epistle of his shows him in prayer. In this one, to the Colossians, as elsewhere, he speaks of prayer as labor and conflict. Hear him: "That we may present every man perfect in Christ; whereunto labor also, striving according to his works, which worketh in me mightily. For I would have you know how greatly I strive for you and for them in Laodicea (near by) and for as many as have not seen my face in the flesh." For these last his labor and striving could only mean praying.

True, not all prayer is of this kind, but it must include this kind. It is not all quiet meditation nor all thanksgiving and rapturous communion with God. It is not all song and gladness. There are times when only labor and conflict are the real business of prayer, and there is need of it much and often. There are times when it is going down into battle or a personal wrestling with evil forces. We had as well make up our minds to it and purpose that there shall be no faltering and turning back. It will be the overcoming of our own self-indulgence, our own love of ease, our own disbelief or indolence or cowardice, or fear of suffering and loss. These all put up a hard fight to prevent our prevailing in prayer. But more, there will be a battle with the spiritual hosts of wickedness where prayer is our weapon and our hope of victory. It was here that Paul fought and won. Often he felt the need of help from others and asked them to join him in the conflict. He writes to the Romans (15:30), "Now I beseech you, brethren, by

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our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me." He recalled the struggle of Jacob at Jabbok and the experience of Jesus in Gethsemane where it is said, "He being in an agony (conflict) prayed the more earnestly. It was probably a reference to this experience of Jesus and the bloody sweat where in Heb. 12:4, "Ye have not yet resisted unto blood, striving against sin."

If any man thinks that prayer is not labor and wrestling, it is probably because he has not tried it seriously. Some people would find that their ordinary work is play in comparison with real prayer. It is most likely that the reason more people do not pray, and all do not pray more, is that praying is hard work and real conflict. But if there is no excellence without labor, then there can be no high attainment in Christian life, no victory over sin and no subduing the world without the toil and battle of prayer. This has marked the turning point in individual experience and the epochs of advance in the kingdom among men.

**POWER OF HIS RESURRECTION.** In a former article the power of the resurrection of Jesus was spoken of as a victory over the all-conquering enemy of man in demonstrating the supremacy of Jesus in a sphere where all men had acknowledged themselves as entirely helpless. But it is more than a demonstration over dead matter, more than the manifestation of power over nature that reveals the presence of the original creator. Physical effects are rather the smaller and less important results of the putting forth of this divine power. There are certain moral effects that follow from it and are of necessity included in it.

One of these is the new sphere into which Jesus Himself is introduced. We are accustomed to think of the incarnation as marking a new epoch in the experience of Jesus and in the progress toward the union of God and men. And so it is. We think, too, of the crucifixion of the Christ as marking a turning point in the world and the crowning act of redemption. This is altogether true. But it is doubtful if the great body of believers have ever come to realize the epoch marking value of the resurrection in its determining the position of Jesus in the scheme of redemption. It is in a very real sense the day of His birth. It is in substantiation of the resurrection that the apostle quotes from the psalmist, "Thou art my son, this day have I begotten thee." It marked a new condition and new experience with Him as truly as did His incarnation. Paul says, "He was instated as the Son of God with power, by the resurrection from the dead." (Rom. 1:4.) He was not simply declared to be, but instated as the Son of God. It was His coronation day, in which was given to him sovereign dominion to establish in the earth the kingdom of heaven. He can now send forth the disciples with all power. He is henceforth "expecting till his enemies be made the footstool of His

feet." Henceforth He is not to be known after the flesh, but as on the throne with God. And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea the death of the cross. Wherefore also God highly exalted Him that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Another moral effect of the resurrection is the production of faith. Faith is the germ of all Christian life and growth. When this is present all else is possible; when it is vigorous the strength and life will be abundant. In this way the resurrection life of our Lord reproduces itself in the experience and life of the believer. His vigorous, overflowing, conquering life becomes our possession and our glory.

When Paul speaks of his desire to know the power of His resurrection, it is the expressed yearning of his heart to feel the strong throb of this victorious life of the risen Lord. It is power applied to the practical business and work of life. It is bringing the forces of the kingdom of heaven to the tasks of men. It is for this the apostle prayed when he asked for the Ephesians that they might know the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ when He raised Him from the dead and made Him to sit at His right hand in the heavenly realms, far above all rule and authority, etc." It is a commonplace of physics that no power ceases when put into operation. It may be transformed, taking other shapes or a wholly different character but it is not lost. It may change from visible motion to sound or heat but it is not annihilated. So the power of his resurrection undergoes many transformations in producing faith, courage, patience, self-control, love, purity, self-denial, heroism. These and many more are reproductions of the power of His resurrection. These come to us when we by faith place ourselves beside the crucified Christ, suffering with Him that we may be glorified with Him. Fellowship with His sufferings brings participation in the power of His resurrection.

**HOW TO BE SINCERE.** The words "sincere" and "sincerity" are used commonly in the Bible in connection with the service and worship of God. This is probably due to the danger of and temptation to

insincerity and incipient hypocrisy in religion. There is no more constant snare for the feet of the servants of God than insincerity lack of genuineness, in all our speaking and doing in the service of God. In the time of Jesus it had grown and hardened into confirmed and hopeless hypocrisy, which He set Himself steadfastly to rebuke and destroy.

But Christians have not escaped the danger of it; and there is nothing that more surely destroys real religion and makes usefulness impossible. And so it becomes us to watch the sources of sincerity and keep them open for the purifying of our lives and refresh-

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ing our spirits. It is not enough to try to be sincere or resolve that we will be. We must keep the fountain open and pure that the stream may be clean. In this case the fountain is love. If this is the original impulse and motive it is possible to preserve sincerity. Otherwise it is not. The characteristic and distinguishing mark of Christianity is love. It had its origin in "God so loved." When this flows into a man's heart the motive power in his life becomes new and different. The difference between Judaism and Christianity is just this. One is the circumcision of the flesh; the other is the circumcision of the heart. One is outward; the other is inward. One is concerned about what goes into the mouth; the other about what comes out of it. One is busy observing rules; the other seeks to do more and better than the rule.

Now read Paul's prayer for the Philippians (1:9), "That your love may abound yet more and more in knowledge and all discernment; so that ye may distinguish the things that differ; that ye may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness which are through Jesus Christ unto the glory and praise of God." Where love abounds in knowledge and discernment it keeps the channels cleansed and the heart sincere. But you notice that he prays that the love may abound in knowledge and discernment. A man cannot remain sincere and remain in willing ignorance of the teaching and revelation of God's will. The very fact that he chooses to be ignorant destroys his sincerity. Sincerity is the loving effort to keep the life in accord with the light that we have; it is to make use of the light that is given us. To deliberately turn from the light is to destroy sincerity. No man can be sincere who ignores or disregards the expressed will of God. By that he ceases to distinguish the things that differ, confuses his own mind and corrupts his own moral nature.

There has been a deal of confusion on this matter of sincerity. To say that it doesn't matter what you believe or do; if you are only sincere, is a psychological contradiction. Sincerity is born of genuine love that diligently inquires what is the will of God, that cultivates discernment, the ability to distinguish the things that differ. The effort to ignore things that differ is to destroy sincerity. Sincerity means "without wax." It is to take the wax off of a tablet and let what is written on it appear. Insincerity is to spread wax over the written will of God and hide from men's eyes the things that make clear His will.

Devotional exercises were conducted each morning at breakfast by Prof. W. E. Berry. He and his wife, Mrs. Modena Lowrey Berry, are the originators and living exponents of the Blue Mountain spirit.

Many visitors enjoyed climbing the side of Blue mountain and viewing what Professor Ellet called his front yard—a vista many miles in radius. Some sat joyously on a storied rock which is connected with the college history.

Pastor Judson L. Vipperman, of the First church, Columbus, gave a valuable demon-

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stration of the necessity of a thorough knowledge of the Bible for those who teach it. He displayed an aptness in Scripture quotation which was amazing.

Rev. R. B. Gunter, of Louisville, Miss., who conducted one of the sunset services, has declined calls to two prominent Mississippi churches recently because he has a work to do in the erection of a church building which cannot be left.

The Baptist Record extends thanks to all of its friends, subscribers and patrons and many loyal Blue Mountain supporters for the good business enjoyed at the encampment.

One of the few things which marred the meeting was the absence of Scribe Martin Ball, of Clarksdale. His pen was expected to give his own report and opinion of the gathering.

## HATTIESBURG ENCAMPMENT OPENS.

Contrary to the usual custom preliminary services of the encampment were held in all Hattiesburg Baptist churches instead of in the Immanuel church alone. This seems to be the more rational plan, as it permits more of the speakers present to be used. Brother Edgar Holcomb spoke at the Fifth avenue church; Brother J. B. Moseley, of Louisiana, at the Main street church; Dr. M. E. Dodd, at the First church, and Dr. J. R. Sampey at the Immanuel church. The last, whom the writer heard, spoke from the sixth chapter of Isaiah: "Here am I, send me." The author of "The Heart of the Old Testament" at the close of a scholarly exposition of the passage beginning "In the year that King Uziah died," plead for volunteers for Sunday School superintendents and teachers, personal workers and preachers, showing the need for workers and trials of the work.

The unexpected absence of Dr. J. B. Gambrell, who was to have delivered six addresses, was very much regretted. His place on the program was taken at various times by Dr. W. A. Whittle, Brother J. D. Franks and Evangelist T. T. Martin, and others.

The B. Y. P. U. work is one which is little understood in Mississippi and information on that line is eagerly sought. Brother W. Edgar Holcomb taught a class in the new B. Y. P. U. manual which was largely attended.

Printers' ink is of priceless value, and we would urge those in charge of our Baptist enterprises to use the daily papers in every reasonable and legitimate way for the promotion of the work entrusted to them. It is worth a tactful and continuous effort to secure the publicity which the daily press will give. We have raised this question, not out of a desire to censure either the daily papers or the leaders of our denominational enterprises; but we have raised the question and thus spoken because of expressions which we have heard from the lips of many of our brethren to the effect that the daily papers discriminate against Baptists and their enterprises. We believe that they are incorrect, and that the fault lies at the door of the Baptists, and not at the door of these public servants.—Christian Index.

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

Prospects are bright

Pastors all over the state are hopeful.

By general consent of our churches are putting special emphasis on State missions.

God has thrown down a challenge to Mississippi Baptists; it is to the complete evangelization of Mississippi. Will they respond heroically?

There are thirty-five county agricultural high schools in Mississippi. These schools are a permanent part of our educational system. The boys and girls of the country will be educated in them. We must have a church in close proximity to each one, so that we may shape and mould the spiritual life of the coming generation. This is a part of our State mission task.

There are eighty-eight church organizations in Mississippi that have no houses of worship. There are one hundred and ninety-three church houses that are in a dilapidated condition. This makes a total of two hundred and eighty-one Baptist churches in the State of Mississippi that ought to receive assistance on church building immediately.

In addition to this there are at least one hundred places where Baptist churches ought to be organized and church houses built. This is also a part of our State mission task.

There are thousands of acres of cut-over lands in South Mississippi that are going to be put on the market in the next few years. These lands are going to be divided into small farms and settled by colonizing agents. This work has already begun. We have a colony of Slavs in South Mississippi at a place called Slavonia. This will be true of other nationalities. Now is the time for Mississippi Baptists to make the necessary preparation to meet this incoming tide of aliens. A strong State mission policy is absolutely necessary if we would handle the situation.

## THE COIN OF THE KINGDOM.

The Christian is commanded to lay up treasures in heaven where moth and rust doth not corrupt and where thieves do not break through and steal. This command means that the bank account of earth is to be transferred to the account in heaven. The material substance that our Lord gives us here is to be transmuted into spiritual substance that will stand to our credit there.

This can only be done by using wisely and well our possessions. This earthly coin will circulate in heaven, but it can be changed into the currency of the kingdom of heaven. To illustrate:

(17)

Thursday, July 23, 1914.

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

A friend of mine was in Algiers. He wanted to mail a letter home and stepped into the postoffice with a letter in one hand and American coins in the other. He pointed to the letter, than to the money, and as best he could by signs indicated that he wanted a stamp placed on this letter, but the clerk only shook his head. He turned in despair and asked if there was any one present who could speak English. A man came forward to whom he explained the situation. This man said to him that the American money could not be taken by the government. That he would have to go to the international money changers and have his American money changed into the coin of the realm. This he did. He returned with his letter and with the coin of the realm and the clerk took the coin from his hand and in exchange put the stamp upon his letter. But before he could have transactions with the government he had to have his money changed into the currency of the kingdom.

This is the case with the Christian. The material substance which he gathers by his energy and toil will not circulate in heaven. It must be transmuted into the coin of the kingdom of God. It must be changed into helpfulness for others; into messages of mercy and love; into messengers bearing the gospel; into houses of worship; into the things that make for the coming of the kingdom of our Christ.

The man who puts his money into the world wide mission movement is transmuting it into the currency of the kingdom of heaven, and when he gets over on the other side he will find that every cent he gave to missions has been placed to his credit in the bank of glory; a treasure in heaven, where moth and rust doth not corrupt and where thieves do not break through and steal.

## PRAYER MEETING TOPIC.

Subject—Giving.

1. Scripture reading; prayer; song; 15 minutes.

2. The source of our prosperity—to whom should we look? 10 minutes.

3. Does God command every Christian to give? 10 minutes.

4. How much should we give? 10 minutes. (See Dr. Riley's tract, "Trial of the Robbers.") We have them in this office free.

5. When should we give? 10 minutes

## WHAT IS IT TO SERVE GOD?

I am often puzzled to understand what brethren mean when they say if we do or do not do some things God will or will not save the lost. I am slow to believe that God is dependent on any man or set of men for final results in the salvation of lost sinners. Who can believe that through my

J. R. SAMPLE.

Thursday, July 23, 1914.

## ANNUAL MEETING OF THE BOARD.

The Foreign Mission Board of the Southern Baptist Convention held its annual session Wednesday and Thursday, July 15th and 16th. An unusually large number of those members designated as state vice-presidents was present. It was a most interesting and valuable conference. The first business was the regular monthly session of the board with the customary reports from secretaries, treasurer, committees, etc. This part of the conference was made memorable to those who participated in it by the appointment of two elect ladies as missionaries, Miss Olive E. Bagby, daughter of Mr. and Mrs. W. F. Bagby, of the Brington church in King and Queen county, Virginia, and Miss Ruth M. Randall, of Chattanooga, and Dr. J. L. Downing, of Missouri. Miss Bagby was designated to China and Miss Randall and Dr. Downing to Brazil. These young women are of the finest type, devout, intelligent and trained for their work, and Dr. Downing resumes a successful work after a suspense of a few years caused by the sickness and death of his beloved wife.

After the business of the regular monthly session came the special program quite extended and covering many vital features of the work of the board. The various themes were discussed fully and freely in the finest spirit and when the meetings closed at five o'clock on Thursday there was general agreement that every hour had been usefully and profitably spent.

The full board instructed the undersigned to give to the Baptist public the following simple and important statement touching a few of the most important aspects of our foreign mission work in the South which came under review at this gathering.

1. First of all we direct attention specifically and earnestly to the fact that the board has a definite and distinct program of enlistment.

This program embraces the following definite items: (1) To keep expenditures within the limit of the apportionment made by the Southern Baptist Convention; (2) the conservation of the successful work already accomplished as well as the prosecution of still larger work; (3) to limit as nearly as possible enlarged operation to \$20,000 for the present year; (4) to reduce the debt now on the board by at least one-half, or \$34,000, and thus materially reduce the amount of interest money we are paying to the banks; (5) the board is making a definite and determined effort, wherever it can with consent of state forces, to persuade pastors and churches to introduce the plan of weekly gifts and monthly disbursements to missions.

This plan will remove the large item of unnecessary expense connected with our work and go further toward economy in missionary administration than any piece of curtailment possible to be made in the expense account; (6) finally, but emphatically, to finish the Judson centennial fund during the present year.

We invite the leaders of our people to study carefully the items in this program

and ask that they will help to put it on.

2. The annual report of the treasurer of the board shows an item of expenditure for interest during the past conventional year of \$15,867.91. This matter presses heavily on the hearts and consciences of the members of the board. It is obvious that this item of heavy expense might be discharged entirely or at any rate reduced to a negligible sum, if the churches would send in their gifts regularly. Over and over again the board in its reports to the convention has called attention to the great and increasing item of unnecessary expense and the convention itself has repeatedly called upon the churches to provide against it by forwarding their gifts with more promptness and regularity. The results of these appeals have not been satisfactory. The board, however, will not rest until some effective means is found of avoiding this heavy tax.

The large sum expended for interest marks the fact that all through the convention year the board is a borrower of money and that toward the close of the convention year it is a very heavy borrower. Thus far the necessary money to meet our letters of credit and to provide for the support of our work has been secured from the banks but at times the strain has been terrific and to continue the present policy is to court disaster.

3. By way of providing in part at any rate for this emergency and preventing this deplorable waste and making our work safe and secure, the board is diligently seeking to find at least a thousand churches who will agree to send definite sums of money monthly for the support of the foreign mission work. It is hoped and believed that by the earnest co-operation of our friends one thousand churches can be found within our territory who will see the reasonableness of this request and will co-operate in this plan. If a thousand churches can be found who will average \$50 monthly and who will make remittances monthly, then we shall have gone a long way toward the solution of this troublesome business and shall be getting the great enterprises of the board on a sounder and more satisfactory business footing.

4. During this most interesting session of the board, great emphasis was laid upon the importance of promoting legacies and annuities in the interest of the Foreign Board. It was pointed out in the discussion that legacies were all too rare among our Southern Baptist people. That men and women who loved the Kingdom of Jesus ought not only to give directly while they are giving to this greatest of Christian enterprises, but that when they are giving their final directions as to the disposal of the substance with which God has blessed and honored them, they ought to see to it that some portion of it at any rate is dedicated forever to the direct promotion of the gospel of our Lord. Annuities are somewhat more frequent and the board has an excellent plan with full explanatory literature which will be gladly sent to any who may be interested. Pastors, Christian lawyers and other Christian counsellors have exceptional opportunities for doing a

service to God and man in recommending to those who seek their advice in the disposition of their estates.

5. There was manifest at this meeting of the board the keenest desire and the most earnest purpose to cultivate increasingly close and cordial relations with the state secretaries, the state boards and, indeed, the entire state organizations. It is assumed that state secretaries and state boards are closer to their own people than the board at Richmond can possibly be, that they understand the situation in their respective states more fully than those who are at a distance and so while the board is anxious as far as possible to provide and to push a general program, it will seek to do so largely through its vice-presidents and in hearty co-operation with the state organizations.

6. The field secretaries of the board were present at this session and contributed greatly to its interest and value. The board wishes to notify the brethren throughout the Southern Baptist Convention that these representatives form an invaluable part of the working force of the board. Their great usefulness was never more thoroughly evident than at the present time.

7. It was very refreshing and reassuring to learn of the rapid and substantial growth of the missionary news bureau at Nashville. Just nine months ago this agency was organized. Its business is to procure and to circulate as widely as possible items of missionary information using the religious press wherever that can be done but making special effort to reach the secular press throughout the South. As indicating the remarkable achievement of this bureau in this short time, let it be known that already 630 secular papers in the territory of the Southern Baptist Convention were taking this service and that these papers have a combined circulation of 2,500,000. The total cost of the conduct of the bureau to our board is at present \$1,500 a year and the board authorized the expenditure of an additional \$3,000 a year if so much should be found necessary.

To tell all of the interesting matters that came before this prolonged meeting of the board would be impracticable. News from the Judson centennial is full of encouragement. Tidings from our mission fields are bright and inspiring. No hint of discord or radical difference appeared at any point in these sessions. When at length the meeting was concluded the vice-presidents from the several states and the local members of the board turned away to their several tasks with overflowing gratitude for the happy fellowship, with a new sense of the heavy responsibility that in the providence of God is put upon them and with higher and more inflexible purpose to give whatever of time, thought and labor may be needed to meet this responsibility.

(Signed) H. A. BAGBY,  
JOSHUA LEVERING,  
J. L. GROSS,  
WM. LUNSFORD,  
R. H. PITTS,  
J. F. LOVE.

**Mississippi Woman's Missionary Union Page**

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All Societies in Mississippi should send quarterly reports to Miss Mary E. Lackey, Jackson, Miss., but all money should be sent to Mrs. J. B. Lawrence, Jackson, Miss.

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke 9:62.

**WOMAN'S MISSIONARY UNION.**

The annual meeting of the W. M. U. of Gulfcoast Association was held at the tabernacle of the churches of Moss Point on Thursday afternoon, June 11, 1914.

The session was called to order by Mrs. N. R. Sims, president of the Moss Point W. M. U., and the meeting opened by a song, "Work of the Night is Coming."

Reading of the 116th Psalm by Superintendent Mrs. H. Matthews, after which prayer was offered by Miss M. M. Lackey. Mrs. Matthews then gave a short heartfelt talk, taking the 13th verse of the 116th Psalm as a basis of her remarks, "I will take the cup of salvation and call upon the name of the Lord."

After ascertaining the number of societies represented the following program was given:

Poetry by Mrs. J. N. Rape, "Value of United Work."

Poetry by Mrs. J. Standifer, "Efficiency." (Read by Mrs. J. Bounds, Mrs. Standifer being absent.)

Poetry by Mrs. N. R. Stone, "Personal Service."

Poetry by Mary Stone, "Freely Ye Have Received, Freely Give."

Poetry by Ruby Mathews, "What is a Thanksgiving?"

Talk by Miss M. M. Lackey, "Our Immediate Needs."

Miss Lackey in her own sweet and impressive way sketched our work and made it very clear just where we, as a union, stand in the great scheme of carrying on the Master's work.

Brother Carter, from the orphanage at Jackson, then gave us a short talk on the needs of the work there.

After prayer the meeting adjourned.

Respectfully submitted,  
MRS. J. N. RAPE, Secretary.

Please send in your report as early as possible. If you haven't report blanks, write for them.

**CENTRAL COMMITTEE MEETING.**

The Central Committee will hold its regular quarterly meeting on Thursday, July 30, in the First Baptist church, Jackson. All members are urged to be present. Superintendents of associations are cordially invited.

M. M. LACKEY,  
Cor. Sec'y W. M. U.  
Hattiesburg, Miss.

**A HOMELY PROBLEM.**

(Editorial in the Commercial Appeal.)

One of the charms of Secretary Bryan's oratory is the human touch he now and then gives the subject he is handling, bringing it down out of the clouds to the level of everyday life.

In one of his recent lectures he talked glowingly of the mysteries of life and death and the far, unseen. Hereafter. Dwelling on the skepticism of those people whom nothing short of "seeing is believing," he leaned from the rostrum and said, with telling earnestness and simplicity:

"Before you laugh at the big mysteries try to solve this every day one: Why does a red cow that eats green grass, give white milk that yields yellow butter?"

Here was a process which every farmer knows takes place every day of every year. They see the red cow and the green grass, and they see and touch and taste the white milk and the yellow butter. There is absolutely no discounting these facts, but they have never stopped to reason out the chemical changes and natural problems by which the final result is reached.

The truths of religion and immortality seem very abstruse because we continually shroud them in mystery, while we pass over the wonders of nature because they are so familiar that we accept them as facts and ask no questions.

The chemical psychology, or the psychological chemistry — whichever way one chooses to put it — that changes life into life everlasting is in the same class, only higher up in ethics, as the red cow and the yellow butter. The difference is that we accept the latter because it is simple and homely, and set a question mark after the former because we infest it with mystery and perhaps a little superstition.

It is true we cannot see the immortality as we see the yellow butter, but neither do we see the process by which the butter is evolved. We are willing to take that on faith, why not, then, take the psychological change on faith?

We are such creatures of habit that we overlook the problems of daily life, their contributing causes, their interworkings, their very changes of color schemes until some direct thinker brings them home to us as Mr. Bryan does in his homespun illustration of the red cow; then, if we do not willingly close our eyes, we catch a momentary flash of the transformation from sinner to saint from here to hereafter.

Thursday, July 23, 1914.

**WHY TAKE A SEMINARY COURSE?**

By President E. Y. Mullins.

This brief communication is addressed to brethren who are considering the matter of a seminary course. I wish to stir up their minds by giving a few reasons which they ought to consider in deciding the question.

1. The modern preacher cannot afford to neglect the best possible training. The call to preach carries with it the necessity for preparation to preach. God means to help a man who will try to help himself.

2. The cost is not great. With \$175 to \$200 an unmarried man can pay all necessary expenses for an eight months' course in the seminary. Surely, this is not a formidable obstacle for an energetic, earnest man.

3. You can receive some financial assistance if you need it. On this subject write a letter to Mr. B. Pressley Smith, treasurer of the students' fund who will take the matter up with you.

4. Delay in the matter is exceedingly dangerous. Many men who have lately finished their college course imagine they will come to the seminary in the future. A few of them will carry out their purpose. In all probability the majority will become so involved in work and obligations of various kinds that they will never come. A seminary course ought to follow immediately upon the college course if possible.

5. God helps those who help themselves. I said this above, but I repeat it here. "Have faith in God" is an important injunction to a man thinking of his life-work. Judge of your life-work from the point of view of its end and not of its beginning. Take the long view, not the short view. Do not postpone this matter until it is too late and then rebuke yourself the rest of your life for neglecting an obvious duty.

The quarter is nearing a close and very few reports have come in up to date, so would urge that secretaries attend to this matter as it is very important.

The regular quarterly meeting of Central Committee will be held in the parlor of the First Baptist church, Jackson, July 30th at 10 o'clock a. m. Associational superintendents are urged to be present at this meeting, where it is possible for them to attend.

In Indianapolis the pastors of the Protestant churches agreed to conduct a simultaneous evangelistic campaign without the aid of any evangelist, which was done in January and February. One hundred churches held meetings at night and a meeting for all was held in a theatre in the day. Much personal work was done as a result, and 3,500 people were received into the churches, and the expense for everything, including advertising and rent of the theatre was only \$215. They liked it so well that they have decided to try it again next year.

Thursday, July 23, 1914.

**THE BAPTIST RECORD****PROGRAM OF THE SOUTHERN BAPTIST ASSEMBLY AT RIDGECREST, NORTH CAROLINA.**

Second Term—July 18 to August 9:

9 a. m.—The Convention Normal Manual (Sunday school and pupil study section), Mrs. J. H. Dew, Library, Mo.

9:45 a. m.—The Baptist Young People's Manual, Miss Beulah Bowden, Mars Hill, N. C.

10:30 a. m.—The Convention Normal Manual (Bible section), Mrs. Dew.

11:30 a. m.—Public platform lectures.

To those persons completing the Normal Manual the convention normal diploma will be awarded; to those completing either Evangelism or Old Testament History a seal for diploma will be given.

School of Expression—Miss Rachel Cabe Sims, Brownwood, Texas, a master of the art and one of America's foremost teachers of expression.

Saturday, August 15—11 a. m., Dr. Hicks; 8 p. m., Dr. Sampey.

Sunday, August 16—10:30 a. m., Dr. Sampey.

Music and athletics, August 17 to 21.

The athletic contests will begin

each morning at 9:30; the musical features will begin each day at 8 p. m.

The Baptist Young People's Union of Ridgecrest will hold its sessions every Sunday in Fidelis hall at 8:30 p. m. during July and at 8 p. m. during August.

Special Coaching—Miss Mary Loomis Smith, Durham, N. C., a graduate of Trinity college, N. C., postgraduate student of Columbia university, New York, and a teacher of experience and rare ability, will coach a number of students in the high school or grammar school work during the summer.

Rev. B. W. Spilman, D. D., general secretary; Rev. J. D. Moore, general manager; Rev. Millard A. Jenkins, D. D., platform manager, Ridgecrest, N. C.

The charges for tuition in the School of Expression and in the work of coaching will be determined by the service rendered. Apply to Misses Sims and Smith.

Bible Conference July 26 to Aug. 2.

Sunday, July 26—(To be supplied).

Monday, July 27—11:30 a. m., Dr. Jenkins; 8:30 p. m., Rev. B. H. DeMent, D. D., professor of Sunday school pedagogy, Southern Baptist Theological Seminary, Louisville, Ky.

Tuesday, July 28—(Recreation day).

Wednesday, July 29—11:30 a. m., Dr. Jenkins; 8:30 p. m., Dr. DeMent.

Thursday, July 30—11:30 a. m., Dr. Jenkins; 8:30 p. m., Dr. DeMent.

Friday, July 31—11:30 a. m., Dr. Jenkins; 8:30 p. m., Rev. J. W. Porter, D. D., LL. D., Lexington, Ky., pastor of First Baptist church, Lexington, Ky., and editor of The Western Recorder, Louisville, Ky.

Saturday, August 1—11:30 a. m., Dr. Porter; 8:30 p. m., Dr. Porter.

Sunday, August 2—10:30 a. m., Dr. Porter.

Pastor's Conference, August 5-16.

Wednesday, August 5—8 p. m., Mr. L. P. Leavell, Oxford, Miss., field secretary of the Sunday School Board of the Southern Baptist Convention.

Thursday, August 6—11:30 a. m., Mr. Leavell; 8:30 p. m., Mr. Leavell.

Friday, August 7—11:30 a. m., Mr. Leavell; 8 p. m., Mr. Leavell.

Saturday, August 8—Closing work of the summer school.

Sunday, August 9—10:30 a. m., Rev. J. M. Frost, D. D., LL.D., Nashville, Tenn., corresponding secretary

of the Sunday School Board of the Southern Baptist Convention.

Monday, August 10—11 a. m., Dr. Frost; 8 p. m., Rev. J. R. Sampey, D. D., LL.D., professor of Old Testament English and Hebrew, Southern Baptist Theological Seminary, Louisville, Ky.

Tuesday, August 11—8 p. m., social in Fidelis hall.

Wednesday, August 12—11 a. m., Rev. J. A. Campbell, Builes Creek, N. C., principal of Builes Creek Academy; 8 p. m., Dr. Sampey.

Thursday, August 13—11 a. m., Rev. Mr. Campbell; 8 p. m., Dr. Sampey.

Friday, August 14—11 a. m., Rev. J. E. Hicks, D. D., Danville, Va., pastor of the First Baptist church; 8 p. m., Dr. Sampey.

Saturday, August 15—11 a. m., Dr. Hicks; 8 p. m., Dr. Sampey.

Sunday, August 16—10:30 a. m., Dr. Sampey.

Music and athletics, August 17 to 21.

Ridgeland bands still afflict this province, but we are glad to report that no danger from them has made us afraid. This past winter the dread scourge of typhus swept off some of the workers, including our only Chinese pastor. All of the foreigners of our mission in Kaifeng were spared.

Kaifeng, Honan, China, June 15, 1914.

**DEATHS**

By E. Y. Mullins

Rev. F. R. Burney.

Rev. F. R. Burney was born in Holmes county November 2, 1861. Was married to Amanda Ellis March 17, 1881. There were born of this union one son and two daughters. This wife preceded him to the heavenly land May 20, 1886.

He was again married on August 22, 1886, to Mary D. Lenard. Of this union there were born five sons and four daughters; two of these sons have preceded their father to the better world.

He joined the Baptist church in Holmes county September 7, 1876. Baptized by T. C. McCool. Began preaching July, 1891. Ordained August 8, 1901. He passed to his reward May 16, 1914.

He was a devoted husband, loving father, true friend, consecrated servant of his Lord. We shall miss him, but our loss is his gain. His pastor, M. J. DERRICK.

**AMORY.**

Our work here is going forward nicely. We have recently had with us Evangelist J. B. DeGarmo, of Blue Mountain, and, as a result, baptized ten and received three by letter. Never did I have more satisfactory help in a meeting. He preaches a positive and definite message of redemption, complete and eternal, through repentance toward God and faith in the Lord Jesus Christ that is stimulating to the hearts of believers and convincing to all. Moreover, he speaks with evident compassion for the lost. It is my judgment that Brother T. T. Martin was

**SEVERE RHEUMATIC PAINS DISAPPEAR**

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

never used of God in a more effective way than when he enlisted this man to do the work of an evangelist.

Another matter that may be of general interest is our church building movement. The gathering of funds has been under way now for three months by means of the weekly envelope, which plan will continue for a year. Then it is our hope and expectation to launch a more aggressive plan that will enable us to proceed to the building. The committee has determined upon an outlay of not less than 20,000.

For many reasons, we are very hopeful of growth and spiritual prosperity.

R. C. BLAILOCK, Pastor.

Thursday, July 23, 1914.

**SELL TREES.** Summer work for preachers, teachers, students, farmers. Our trees easy to sell, profits. Write to-day. SMITH BROS., Post Office Box 45, Concord, Georgia.

## SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

By Evangelist T. T. MARTIN

### "God's Plan With Men" "Redemption and the New Birth"

EACH, ONE DOLLAR, unpaid

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Jackson, Miss.

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Them With The Othine Prescription

This prescription for the removal of freckles was written by a prominent physician and is usually so successful in removing freckles and giving a clear, beautiful complexion that it is sold by druggists under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of othine and remove them. Even the first few applications should show a wonderful improvement; some of the lighter freckles vanish entirely.

Be sure to ask the druggist for the double strength othine; it is this that is sold on the money-back guarantee.

## Music and Canatas for Rally or Reopening Day

We invite your inspection of our services

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Marietta, Ga.**

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Thursday, July 23, 1914.

## LOWREY'S DREAM ON THE TEXAS PLAINS.

By William D. Upshaw.

Some men dream of commercial conquest—the dream of political fame, but the greatest dream in B. G. Lowrey's heart and heart is the best possible partnership with God in building up into stalwart Christian character.

To those who know it is enough to say "he is son of General M. P. Lowrey"—the Lowrey contingent is cast in glorious mold. And from that famous old Confederate hero who fought for his country during the war and fought the devil by preaching the gospel to his soldiers "every day and Sunday, too," B. G. Lowrey for thirteen years the beloved president of the great institution which his father founded, learned the beautiful lesson, not of "intensive farming" that farm journals talk so much about, but of intensive living and when, in the immutable Providence of the God he served, the health of his little boy forced him to take his family to the high and deserts of the West, the great, fair soul kissed the rod that smote him and looking through his tears with a smile of faith, determined that the quarter of a century which he had spent as the father-friend of souls at Blue Mountain should lay the wealth of experience at the foot of the cross in the uplift of youth of the Texas plains.

## He Could Have Been Governor.

It must have been hard for B. G. Lowrey to leave the cords that bound him to active life in Mississippi. The other great Mississippian, John Cumpston Hardy, so long the bulldog genius of Baylor College at Waco, Texas, said of him:

"B. G. Lowrey is easily the first citizen of Mississippi."

And having traveled much in the state, I am a personal witness to the widely accepted fact that the girls whom he had educated would soon have forced their husbands, sons and sweethearts to join with thousands of other enthusiastic friends and make Blue Mountain's college present the governor of Mississippi. And when "fate lifted its slow moving finger and pointed his feet 'toward the way'" that was one of the difficulties which he had to fight out of his own heart. The demand was growing all over the state and he didn't dream I am telling this—when B. G. Lowrey ran down to spend his day with me last summer at Ozark, Texas, he told me how, on his knees, he and his faithful wife won the victory, renounced ever that worldly ambition, and determined to plant their lives in unselfish purpose on the far-away Western plains.

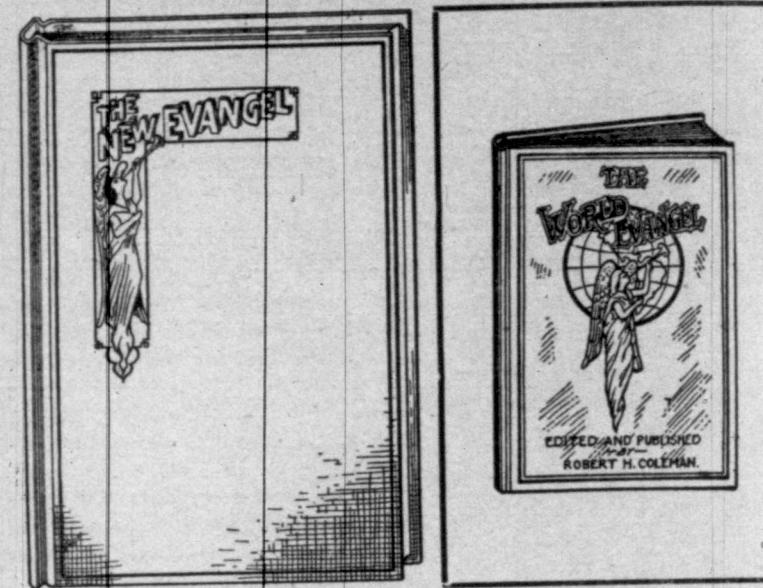
Verily, you can trust your boys and girls with such a man.

In the summer of 1911 he erected a new four-story brick building at the end of an electric car line a mile and a half from the city of Amarillo, Texas. The building is neat and commodious and equal in comfort and beauty to any school building of its size in the state of Texas. It is heated by steam, lighted by elec-

tricity, supplied with hot and cold water and with all modern conveniences. With the buildings now on the ground, the school can accommodate sixty boarding pupils and one hundred local pupils. It is the only military school for boys in northeast Texas, and because of its splendid character, is rapidly gaining a reputation throughout that part of the West. Deeply impressed with the unique new plan for an all-the-year school, I asked Dr. Lowrey for a statement and he said:

The proprietors of this institution have recently conceived a plan which promises to give the school prominence and popularity over a very large section of the South. By reason of the location of the school it is perfectly practicable to confine school work for the whole year instead of suspending it for the summer months, as is necessary for schools in low altitude. This institution, remember, is located 3,700 feet above sea level, where the average summer temperature is 76 and the winter temperature 38. The nights are always cool, and people sleep under cover the year round. This whole western country is a great sanitarium to which many people go for health and to which many flee during the hot summer months for comfort and pleasure. The plan of this institution is to run for three terms of sixteen weeks during each year. The first term will run from January to April, the second term from May to August and the third from September to Christmas. The boy who lives in a low, warm climate can therefore attend the Amarillo school for the winter and summer terms and take his vacation at home during the fall months when he can be useful to his father in the business house or on the farm and can make or save a good part of the money that will be necessary for keeping him in school the remainder of the year. He will thus be able not only to serve his father profitably during his vacation, but also to learn business and get into touch with his father's affairs instead of spending the vacation in idleness as many boys do, who take their vacations during the warm summer months. Again, if for any reason the father prefers to have the boy at home during the cold winter months, he may select the winter term as his vacation, entering the school about the first of May and remaining until the Christmas holidays and taking his vacation at home from January until April. This will also have the advantage of taking many boys out of the malarial climates during the hot summer months and keeping them in school in a delightfully pleasant summer resort. The school does not accept consumptives as students, and of course does not solicit invalids, but in the lower and more sultry climates of the South there is many a boy who, if reared and educated there, will grow into a weak man physically and perhaps die young, but who, if placed in a climate like this for four or five years in his teens, would grow into a strong and vigorous man physically, and live out a long life. Such a school ought to be a blessing.

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to many a Southern boy and bring gladness to many a Southern home."

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In speaking of Captain Coleman, Dr. Lowrey says:

"Captain Coleman has been a captain of the Texas National Guard for twelve years, and is a clean, Christian gentleman, who does not use tobacco or intoxicants in any form, and whose language is as chaste and pure as that of a cultured Christian woman. He is a born military man, and a great disciplinarian, but is cordial and winning among boys."

And this is a part of B. G. Lowrey's school dream on the Texas plains. It will be complete when somewhere not far from his ideal training home for boys he will plant a great kindred home for girls. Until then, remember that this story is voluntary on my part—it is a heart tribute to the wonderful transforming work of one of the greatest Christian educators who has ever touched my life.—Golden Age.

"DOROTHY PAGE" is a story by Dr. E. B. Hatcher of a beautiful young woman's conversion to the Baptist faith. With her open Bible and all the help she can command from books and teachers, she decides for herself. It is scholarly, fine-spirited, conclusive. Printed on a high grade of feather-weight, eggshell paper. Contains nearly 200 pages, and is beautifully bound in dark silk cloth with headbands. An oval pastel painting of the heroine is on the front cover of the book. Although the book might easily have sold for \$1.25, it is being sent postpaid for 60 cents.

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The Baptist Record, Jackson, Miss.

Thursday, July 23, 1914.

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**10 Days' Free Trial**

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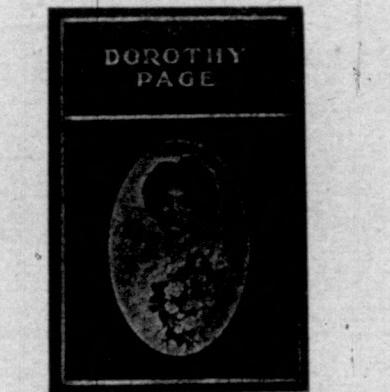
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"DOROTHY PAGE" is a story by Dr. E. B. Hatcher of a beautiful young woman's conversion to the Baptist faith. With her open Bible and all the help she can command from books and teachers, she decides for herself. It is scholarly, fine-spirited, conclusive. Printed on a high grade of feather-weight, eggshell paper. Contains nearly 200 pages, and is beautifully bound in dark silk cloth with headbands. An oval pastel painting of the heroine is on the front cover of the book. Although the book might easily have sold for \$1.25, it is being sent postpaid for 60 cents.

It is stated that Pastor J. W. Hickerson, of Durant, has been elected by the Home Board as evangelist and that he will begin work early in the fall. He has done fine work the short time he has been at Durant and the church will regret to give him up.

The Biblical Recorder presents on the first page the picture of Rev. J. D. Hufham, D. D., the nestor of North Carolina Baptists. He is eighty years old. His home is with his daughter at Mebane, N. C. He has given the world a long, useful and honored life.

The program committee of the Delta Workers' Conference met in Clarksdale July 16 and arranged a good program for the meeting in August. R. M. Boone, R. D. Maum, J. A. Ousley and Martin Ball were in attendance. Secretary Ousley will notify all the brethren and request their attendance.

The new book, "A Grammar of the Greek New Testament in the Light of Historical Research," by Dr. A. T. Robertson, of the Louisville seminary, is just from the press. It is said to be a monumental work. The author has been working on it for many years. It is dedicated to Dr. J. A. Broadus.

Mr. W. H. Doan, the great musical composer, recently gave to the Cincinnati Museum a collection of more than 800 musical instruments of all ages and countries. He gives also original manuscripts of some of the great oratorios of the world. These he has accumulated during his travels over the world.

**NEWS IN THE CIRCLE**  
**MARTIN BALL**

Pastor W. M. Rudolph has changed from Caruthersville to Mashfield, Mo., and has begun work in the new field.

Pastor Geo. S. Price has resigned at Berryville, Ark., on account of the failing health of his wife. He is open to any field. He may be addressed at Whiteville, Tenn.

Pastor W. M. Garrett, of Gadsden, Ala., has just closed a gracious meeting. He was assisted by Pastor Curtis Shugart. There were forty-six additions—thirty-six by baptism.

The new church building at Marks is going up nicely. Dr. R. M. Boone is a splendid leader and his people are following nicely. They hope to be in the building by September first.

Pastor Byron H. Dement, of the Louisville Seminary, will supply the pulpit of the First church, Charlotte, N. C., during August. The saints may expect preaching that is first-class in every respect.

Pastor S. W. Kendrick, of the Home Board, has recently closed a great meeting at Winnfield, La. There were fifty additions. The Lord is constantly blessing the labors of Brother Kendrick.

Pastor H. B. Taylor, of Murray, Ky., has been made chairman of a committee to see after the permanent location of the encampment at Dawson Springs. The summer assembly was a great success.

Pastor Fleetwood Ball, of Lexington, Tenn., is aiding in a meeting at Senath, Mo. The entire community is stirred. Many men and women are finding the Lord and uniting with the church.

Beginning with Sunday, the 19th, Pastor S. W. Sproles will be assisted in a meeting with the Dwiggins church, near Drew, by Pastor Martin Ball. Pastor and people are expecting a great blessing.

C. M. Thompson, Jr., son of Dr. Thompson, the popular pastor at Hopkinsville, Ky., has definitely decided to answer favorably the call to preach the gospel. He is only 18 years old, but will do some preaching this summer.

Pastor W. P. Reeves has resigned at Tuscaloosa, Ala., and accepted the West Woodlawn church, Birmingham, Ala. He will begin his labors September first. The remainder of this month and August will be given to evangelistic work.

The thirty-fourth anniversary of the Fuller Memorial church, Baltimore, Md., and the seventh anniversary of the present pastor, H. P. Jackson, will be observed next Sunday. This church was organized as a memorial to Dr. Richard Fuller.

Dr. S. C. Mitchell, who about a year ago became president of the Virginia Medical College, has resigned to become president of Delaware College, Newark, Delaware. He is a strong man and will be a power for good anywhere he locates.

Pastor J. A. Ousley is in a fine meeting at Duncan. He has the assistance of Pastor H. L. Martin, of Indianola. Some strong men are yielding to the gospel. The Lord is blessing Brother Ousley's labors in every field where he works.

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**THE NEW COMMANDMENT.**  
A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Jno. 13:34-35.

If we keep this new commandment we know our Lord through love, and now let's prove whether we know Him. If we have the shadow of a doubt as to whether we know our Savior here is a simple way by which to test it. The first epistle of John 2:3-4: And hereby do we know that we know Him, if we keep His commandments. And he that saith, I know Him, and keepeth not His commandments, is a liar and the truth is not in him.

Now, right here let's examine our hearts and see if we keep His commandments. Right here is where some of us break this new commandment and take on the name of Har. The 11th verse of the same chapter tells us this: But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

If one brother hates another and is in darkness he certainly does not know the Savior, for to know the Savior is to walk in light and not darkness.

I John 3:11-12-15: For this is the message ye have heard from the beginning, that we should love one another.

Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Let us first right our own hearts with God, who is so ready to forgive, and then we can see the righteous deeds of our brother. And why did Cain take his brother's life? Because he hated him. Now let's see what God's word tells us: Hatred is even before it is put into action: Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.

If we have hatred in our hearts against a brother, by the word of God we are branded a murderer. Oh, we should wake up on these things and the few remaining days that the Lord sees fit to let us live, to His glory and honor. Beloved, let us love one another, for love is of God! and everyone that loveth is born of God, and knoweth God.

"He that loveth not, knoweth not God: for God is love."

LAURA MATTHEWS.

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LOCATED ON HEALTHFUL. The original name was Mt. Salus, the "Hill of Health." We have had a remarkably good health record.

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The room fees are already coming in. This \$10.00, which is not an extra charge, but will be credited upon the regular expenses returned without question any time before Sept. 1st, should you not be able to enter college.

Our rooms have been filled to their capacity the whole session. Beautiful new catalogue is in press now; Send for it.

J. L. JOHNSON, Jr., President, HATTIESBURG, MISSISSIPPI

Thursday, July 23, 1914.

Thursday, July 23, 1914.

## LINE CREEK MEETING.

The meeting at Line Creek, Scott and Rankin counties, was just splendid. Eight baptisms. Brother D. W. Moulder, pastor. He is a lovely man to work with and one of the best pastors in the state. This church is made up of choice men and women, young and old. My grandfather and grandmother on my mother's side were members here seventy years ago, I guess. I was born within three miles of the old church. I enjoyed preaching for them.

T. J. MILEY.

**IMAGINE THE MISERY** of a seven years' case of persistent eczema and then the joy of its final disappearance. This is the experience of I. S. Giddens, Tampa, Fla. "For seven years I had eczema on my ankle, and many remedies and doctors I decided to try Tetterine and after eight weeks I am entirely free from the terrible eczema." If you suffer with Eczema Tetterine, Itch, Ringworm, Salt Rheum, or piles, you know what to do. Tetterine, 50¢ at druggist's or by mail from Shuptrine Co., Savannah, Ga.

NATCHEZ.

We have a very bright future for our church here. We are delighted with the outlook. Never have I met a warmer welcome anywhere. Congregations are large, the Sunday school is moving on nicely and growing all the time. We are using the parsonage that was rented out for a hotel prior to our coming. Come over and see us as soon as possible. God bless you and your excellent paper. Your brother in Christ,

S. J. PARRISH.

Have baptised twelve and received fifteen by letter the past month.

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Dedication of Church.

The writer was with the much loved pastor, J. P. Neal, at his church, Mt. Pisgah of the Oxford association, on the first Sunday in July to preach the dedication sermon of a new church building recently erected. We had a fine day, a great congregation, and three dedications to the church, two by letter and one from the Pedos.

May the Lord's blessings abide continually upon him and his dear people. Sincerely and cordially,

S. G. CASPER.

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**Mississippi College**

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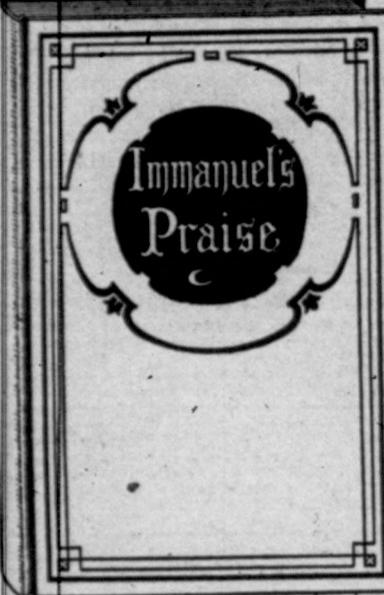
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church and the Christian people generally of our town have been greatly encouraged and built up in the faith and tonight at least seven will be baptized.

We are thankful for Brother Provence's coming and only sweet memories of his visit will be ours as we watch his future career.

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### INTERNATIONAL SUNDAY SCHOOL CONVENTION.

Electricity was employed to keep before the eyes of the delegates to the Fourteenth International Sunday School Convention the words, "Jesus Shall Reign," which was the theme of the convention held in Chicago from June 23 to 30.

Above the electric sign bearing these words which was hung over the stage in Medinah Temple was a picture of oriental peoples observing the Mohammedan law of prayers, reminding the delegates of the millions of persons who have not been conquered by Christ's message of love.

Representatives from every province of British America, from the island possessions of the United States and from every state of the Union were delegates to the convention, which was the largest ever held. Europe, Asia, Africa and Australia also had representatives. All of these coming from East and West, North and South, as they looked up at that electric sign and the picture of non-Christian peoples, sang with faith and determination the convention song:

"Jesus shall reign where'er the sun  
Does his successive journeys run;  
His kingdom spread from shore to  
shore,  
Till moons shall wax and wane no  
more."

It was with this song that the convention opened Tuesday evening, June 23, and it was with the same song that the convention closed June 30. How they did sing under the leadership of Prof. E. O. Excell and Prof. A. W. Roper at the piano.

To record only partially the plans and the addresses of the more than 400 speakers at the 157 sessions of the convention, held in forty-one churches, besides the Auditorium theater, the Auditorium hotel, Princess theater, the Moody Bible Institute, and Medinah temple will require the publishing of a report of 600 pages, a copy of which will be mailed to each delegate.

The goals set by Marion Lawrence, general secretary of the International Sunday School association, will become the objectives for the more than 18,441,036 members of the 175,000 Sunday schools, which constitute the organized Sunday school forces of North America.

Mr. Lawrence thrilled the convention when he called upon them to strive to gain each year for the next quadrennial: 1,000,000 new Sunday school members; 1,000,000 total abstinance pledge signers; 1,000,000 accessions to the churches from Sunday school membership; 10,000,000 to be reached through home visitation campaigns; 25,000 additional organized classes in the secondary and adult divisions of the Sunday schools; 20,000 new home departments; 50,000 new cradle rolls; 5,000 new mission study classes; 100,000 new members enrolled in teacher training classes; a city training school or institute in every city of 50,000 or more with at least one or more in every state or province; 100 new graded unions; 10,000 organized classes engaged in some

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definite form of community service. Only denominations recognizing the deity of Jesus Christ and the Bible as the only word of Jehovah can become affiliated with the Sunday School association. This recommendation was made by the executive committee after it had discussed pro and con for hours the advisability of such action. The convention without a dissenting vote approved the recommendation of the executive committee. Christian Scientists, the reorganized Mormon and similar bodies are thus excluded from membership or any possible membership with the Sunday School association.

The time for holding conventions was changed and will be held quadrennially in the future instead of triennially. The next international convention is to be held in New York in 1918.

A budget of \$101,000 a year was approved, which will permit the establishment of several new departments headed by experts.

The lesson committee, formerly appointed wholly by the International Sunday School convention, in future will be comprised of representatives selected by the International Sunday School association, the Sunday school council of evangelistic denominations and by all denominations having lesson committees.

Applause followed the reading by Marion Lawrence at the opening session of the convention of telegrams from President Woodrow Wilson, Secretary of State William J. Bryan and Secretary of the Navy Josephus Daniels. Count Okuma, premier of Japan, through the delegates to the convention from Japan, also sent greetings to the convention in which he referred to the World's Sunday School convention to be held in Tokyo, Japan, in 1916.

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